

# WOODHULL & CLAFLIN'S WEEKLY.

PROGRESS! FREE THOUGHT! UNTRAMMELED LIVES!  
BREAKING THE WAY FOR FUTURE GENERATIONS.

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*The truth shall make you free.—Jesus.*

*In the days of the voice of the seventh angel, the mystery of God shall be finished.—St. John the Divine.*

*Whereof I was made a minister to preach the unsearchable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.*

## LAND REFORM.

If our "Reformers" limited themselves to denouncing the tyranny of our money lords and our land lords, the robberies of our Wall street and our railroad men, the hypocrisies and infidelities of our clergy and priesthoods, especially if they included the venality and base falsities of our newspaper men and quack scientists, there would be less to reproach them with. What they said would at all events be true; most of it really needs saying and saying often. Their weak point would be that, making no pretension to propound any remedy, they would seem peculiarly exposed to the cynical inquiry of the Tweed ring: "Well, what are you going to do about it?" But, then, to this cynical inquiry there is possibly a really effective answer accessible when men feel the need of it, but from which the absurd actual attitude of our several "Reformers" utterly debar them.

They have a ready answer enough now, no doubt. Theoretical difficulties have no existence for them; only their so ready answers are foolishness in themselves, and a resultant calamity to us all. "Land reform," "Anti-usury," "Individual sovereignty," "Cost the limit of price," "Paper money and lots of it," and all the rest serve just one purpose: to strengthen the grip of the tyrants upon our throats, seat them more securely than ever upon their usurped thrones, and enable them to laugh to scorn all attempts to place upon their absolute and irresponsible power any sort of limitation. Our tyrants, unfortunately, with all their stupidity, are not quite so ignorant as our "Reformers," and, in view of some of the anti-social absurdities propounded, might well imagine themselves the champions of civilization against barbarism. Only the self-defeating futility of the schemes of the disorganizers prevents their really becoming such.

The "Land Reform" scheme is a good illustration. How our great monopolist brigands must laugh in their sleeves at this "lame and impotent conclusion" of all the tirades hurled—and really so justly hurled—at them. As a remedy against land monopoly, forsooth! Well, what? Why, everybody—it is always this everybody, just as though society were made up of mere individuals—everybody must have all the land he wants for cultivation by his own hands and no more! And pray who wants land nowadays? The scheme assumes that the workingman wants land to raise his own food, and to be independent of the tyrant capitalist. The very men who advance this doctrine know well enough—or would know if they could silence for a moment the clamors of anarchical passions and allow common sense combined with a genuine love for their kind to speak—that it is a stupid lie. They know at all events that they don't want land themselves; they choose to stay in Boston. They know quite well that the workingmen can have land if they want it under the United States laws easily enough, on the terms simply of occupying it and cultivating it. But the workingmen also refuse to have it on any terms; they also choose to stay in the cities. Nay, more, the sons of the men who already have the land and know how to till it, forsake the paternal acres, as our census reports stand there to prove, and flock more and more, from decade to decade, into the great cities.

And they are in the right—most plainly in the right. Who in this age wants land, in this age of steam-plows, and reaping machines, and mowing machines, and haying machines, and great granaries laden with stores of food for two or three years ahead, this age when water and iron taking upon themselves, or having put upon them, rather, by an organized human providence, the drudgery heretofore imposed by nature upon human muscles, and having it put upon them more and more continually, Keeley motors or no Keeley motors? What we do want, on the contrary, is to have these steam-plows, and reaping machines, and mowing machines, and haying machines, and great granaries, with

their exhaustless stores, administered in view of the general well-being of the whole, instead of being perverted from their legitimate destination, their social destination, to be the mere instrument of a barbaric and debauching luxury for a privileged (and thereby accursed) few. What we do want is to have all the results of a grand industrial organization, the gradual growth of ages of human suffering, justly and honestly distributed among the entire human family. But we want a great deal more even than this. It is not the direct results of the social industry only, properly so called, that we need to have justly disseminated amongst us all, but the whole of the beneficial results of this grand civilization that has cost mankind so much; not the material products merely of its steam engines and its spinning jennies, its looms and its lathes, counting in even its Lyons silks and its Sevres porcelains. We want, and must, and will have, still more, those other products, of finer and rarer texture, the light of science, the aesthetic culture of the fine arts, the refinements and embellishments of life, whether radiating from the drawing-room or from the temple. It is not dispersion that we want; dispersion is our curse. We want only a higher, diviner, more social concentration.

No, indeed; it is no individualist anarchical "land reform" that can give us what we want, nor any other juggling with mere externals. "Labor notes," "greenbacks," "bonds," interchangeable or non-interchangeable, or whatever hocus-pocussing of politico-economical quackery, whether of the Carey kind, or the Malthus, or the Ricardo, or any other kind, are altogether beside the mark. It is that higher kind of Spiritualism that can purge out the grossness of our habitual aims and purpose, naturally breeding, as this does, grossness and empiricism in our habitual conceptions, conceptions of politics, conceptions of society, conceptions of reform, conceptions of religion, that alone can help us. Unhappily much of the so-called "Spiritualism" of to-day is itself only a product of this very grossness; only another form of the all-pervading, still-developing, still-extending, still-intensifying materialism, pandering moreover to some of our worst vices, moral as well as intellectual.

And if this seems a little like speaking in parables, all there is space to say further here, just now, is, that the intelligent reader who is not afraid of the trouble of doing a little honest thinking can have it all made clear enough to him; on conditions, of course. Nature has fixed immutably the conditions upon which alone she will yield up her secrets. As long as men shut their eyes, stop their ears, crying, "Are not the waters of Arbana and Pharpar, etc.," setting up ignorance to weigh knowledge, in her stupid, crooked, and passion-weighted scales, so long must the supreme laws of our Cosmos remain to them as Sphinx riddles.

RAMSHORN.

## IN MEMORIAM.

Aurora H. C. Phelps died at Woburn, Mass., in the 45th year of her earth-life, and was given a pauper's burial by the town authorities. She was a remarkable woman in many respects. Liberally educated, she might have moved in the highest circle of society, yet she gave up all and devoted her short life here to the uplifting of the down-trodden and oppressed of earth.

During the war she devoted her time and energies to nursing the sick and wounded in the Union hospitals, and many an old comrade has changed worlds with a blessing from his pale lips for the soft hand that soothed his fevered brow. Since the war closed, the working women and sewing girls of the East have ever found in her a devoted friend. Failing apparently, but not in reality, in many of her grand and benevolent projects through the lack of pecuniary means, she never faltered, but toiled on up the ragged heights of progression, though her feet were oft times torn and bleeding, and at the age of 45, almost as one might say in the summer of life, this grand, noble woman must needs lay aside her earthly body because forsooth it was worn out through unsupported efforts to free the slave women of America. What a comment on Christianity? What a world of teaching is contained in the efforts of that short life to you O followers of the meek and lowly Nazarene! When he sendeth his chosen disciples among you and they follow in his footsteps, ye receive them not; ye turn coldly away, and instead of giving of your abundance to assist an earnest one, ye keep your gold and silver beneath lock and key to be a millstone about your necks for ages. Verily, I say, let them that loveth me give up

all, and follow me; and hath not our arisen sister done all, ay, and even more than this? And this woman (I should say angel) whose whole aim through life has been the elevation of humanity, who, as the Lowell Journal informs us, had many friends and no enemies, was given a pauper's burial! Perhaps it might be well for you, wealthy men of Woburn, to enquire concerning her introduction into soul-life, and whether the leading minds there tendered her a pauper's reception, and whether him whom ye profess to love and serve condescended to say: Well done, good and faithful servant; inasmuch as thou hast been faithful in small things, I will thee make master over many things.

To the respectable wives of the respectable men of this town I have only pity. Ye have no rights; ye want none; and when one comes in your midst and would teach ye concerning a higher life than which ye now know, ye turn coldly away as did the Jews of eighteen centuries ago, and will not learn of wisdom when it is tendered thee.

To the veterans of our war I must say, comrades, I regret that you so soon forgot the ministrations of one who was mother and sister to many of us far away in Southern hospitals; one would have thought that it would have been a fitting occasion for any Grand Army Post to have tendered their services as a guard of honor at the burial of one who had devoted the best years of her life to the nursing of those who comprise your circle.

Surely ye reward meritorious acts among men; why not among women. Ye trailed your arms in the dust, and wreathed the starry flag in crape at the burial of Sumner and Wilson. Were they more worthy than she? Nay I tell you not so; they may have labored in a more popular field than she, but her work was unfolding and developing the natures of the mothers of these of whom we speak. Have a care Grand Army of the North that your boasted eagle of freedom may not become an owl, shining to better advantage in the darkness of slavery and despotism, than in the broad sunlight of Progression and Equal Rights.

To the sewing girls there are no need of words; deep enshrined within your hearts the recollection of what she was to you can never die, and the tears falling from the weary eyes of the slave women of the North are a fitting tribute to the memory of one who has made her name immortal. God-speed ye, Aurora Phelps, in your sunny spirit home, and while we drop the silent tear for the tired form that has vanished from our midst, yet we know that mankind hath been grandly educated by the teachings of such as thou.

AYER, Mass., Jan. 17, 1876.

FRED L. HILDRETH.

## GOD OR MAMMON?

OBERLIN, Ohio, Feb. 21, 1876.

*Editors of the Weekly:* I am of the opinion that Mr. Beecher's greatest sin does not consist in what you charged him with, by any means. I noticed, years ago, and commented upon it at the time, that he misrepresented his Master, and in so doing robbed his cause of millions of dollars per annum that he might gratify his lust. If his example had been followed, it appeared to me the Lord's treasury would have been entirely empty, because no one man could earn with the labor of his hands an amount equal to what he expended; consequently, if his example was right there was nothing left for God's poor. Neither Christ nor Paul made merchandise of their talents, and if he had not, but had crucified his lusts, as taught by his divine Master, he could have revolutionized the world, apparently, in his day, and been triumphing now, instead of being in the agonies of hell, and fallen as low as Lucifer. Christ chose poverty, became "the poorest of the poor," and why did not Mr. Beecher? Beecher has appeared to me to be a willing servant of mammon; and has not mammon come to his rescue and done all she could to save him from the bark of a fox. The bowels of the entire nation, from the White House all through, were moved in behalf of the distinguished citizen, but they can't save him; neither can he save himself, and he will drag multitudes down with him, and they feel the halter draw already. If I am correctly informed, Edward Kellogg, author of the "New Monetary System," labored in person with Beecher to convert him, but to no purpose. When we heard this we made a note of it. No honest mind, as we believe, can reject the truths revealed in that book, any more than they can those revealed in the Bible. All truth is God's, and eternal. Beecher could have saved this nation if he had denied him-

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self and wielded the truth Kellogg put into his hands as he was able. When Beecher protested his innocence in the first instance, in the face of such evidence as lay against him, we stood aghast at it, and shocked, completely. He cannot shock us more, say what he will. We are sorry for him as we should be for the devil in agony. Had he stood faithful and true to duty, had he declared for the perfected greenback at the proper time and been in the interest of labor instead of mammon, the millions out of employ to day need not have been standing idle.

LEONARD.

## WHAT TO DO; HOW TO DO IT.

## Friends of the Weekly:

There has been much discussion for several years past, of the great social problem, and it is safe to assume that light has penetrated very many minds. Experiments have also been made, and are being made to work out into actual life, the truths that are already revealed. Up to this time, however, so far as I am informed, no movement has been made that meets the views of the mass of earnest sympathizers in the work. With some diffidence, I present the outline of still another plan for the consideration of all who wish to engage in active work.

Let there be raised by voluntary subscription, a fund sufficient for the endowment of a free home, and the organization of industries, whereby those who occupy it, may maintain themselves by labor. Let the property be held by trustees for the use and benefit of all who wish to live pure lives; and let the industries be presided over by persons selected for business qualifications requisite to ensure success. Let no individual own any interest, either direct or contingent, in the property, except as a tenant, rent free. Let the proceeds of labor be appropriated, first to defraying the domestic expenses, including food, clothing, care of the sick, education of both old and young and recreation; and let the balance, if there be any, be divided *pro rata*, according to labor done. Let there be no test of membership, but the one stated above, and no voting, either to admit or exclude, there being no power, or means to enforce either, except social magnetism.

In this article I will not attempt to defend, or elucidate this plan, further than to say, that, in my opinion, if properly presented to persons who have means, it will win support that could not be obtained for any regular communistic movement. I am impressed that it will secure the benefits of communism, while avoiding the objections that are constantly urged against it. I am willing to stake all upon it. Others, more cautious, will contribute only such sums as they are willing to lose. Many will give, not expecting any personal benefit, and some whole-souled, rich liberalists may be induced to shoulder the burden. I am impressed that the necessary fund can be raised.

A. WARREN.

[Those who feel in sympathy with our correspondent can communicate with him at Van Buren, Hancock Co. Ohio.]

## RESPECTABILITY.

BY WARREN CHASE.

"MINNEAPOLIS, Minn., Feb. 15.

"A young girl of modest and becoming appearance who appealed to the County Commissioners for assistance yesterday, tells a sad story. She came here seeking employment, but failing, found a home with a kind lady. A brother of the latter conceived more than common fondness for the stranger, which was reciprocated by a solemn promise of faithfulness. She was led astray in disgrace, was deserted by her lover. She returned to her parents in Wisconsin. Her father sternly turned her out of home. Again she came to this city and put herself under the protection of the county. She is now cared for at the 'poor farm.'"

We clip the above item from the *Chicago Inter-Ocean*, which, of course, only gives it as an item of news, for the pulpit and press both sustain this mode of treatment for the females, and directly the opposite for the males. With them it is no disgrace for a single man to do all she did, and indeed many people think he is not qualified to marry till he has sown a lot of wild oats in this way. This poor girl, like the thousands of her sex, must be kicked out of decent homes by christians, and even her parents, because her delicate, fine, and sensitive nature was overcome by the wily deception of the seductive rascal; but he can go to church and get the fairest daughter in it for a wife, while she is sent where she must have the worst of surroundings and poorest company, and no chance to recover. I am glad to know there are some poor sufferers of this kind rescued by a better class of reformers and progressive Spiritualists who are above the shafts of the churches and their gossiping crews; and if we had means, even a tithe of the fortunes of a Stewart or Astor, this and every such poor deserted victim of masculine vice should be rescued and have as good a home and friends as the married mothers; and if possible the guilt should follow the one that deserted her in such hour of trouble. There is a world where justice will be done, even for the deeds in this life. Every kind of snare is set in society to catch young girls, by the opposite sex, and as soon as one is caught, no matter by what system of lying, she is thrown out to leave room for others to be tried; and it is often the best-hearted and best dispositions that are trapped. This is largely the reason so many young girls join the churches, seeking there social protection and respectability. For if they do not belong to some church they are far more liable to become the subjects of gossip and scandal, and lies, even; and so delicate is society on this subject that it seldom goes to the trouble to search out the truth or to punish the liar, or even the seducer. The truth is not that the young ladies are so much more religious than the opposite sex. They seldom believe the doctrine of the churches they join, and most of them do not even know what that doctrine is; but they seek protection by a social wall which the church furnishes, and thus they get reputations till they get caught, and then usually they are cast out and down. Young men who do not need that protection seldom join the church, un-

less it is to cover up some moral delinquency, or to get employment, or oftener to get some girl that is in there. About all the good the churches do now is to protect the reputation of ladies, and if it did even this decently and justly we would give credit for so much. But its wicked and unjust discriminations leave little ground for credit, and its cruel system of making slaves of women by marriage, as it now is, leaves a large balance against it. How far this cause applies to the excess of females in Beecher's and some other popular churches we cannot say, as many people believe these are drawn in by the great magnetic and psychologic power of the preachers, and it may be so, for it is certain that the women in Mr. Beecher's church are not of a remarkably religious turn of mind, as is plainly shown by their public and private exhibitions since the trial of their pastor. We have long been aware that neither the preachers nor the female members of churches were more religious or moral than those outside the folds. We have had direct testimony to the loose morals of nearly a score of preachers who have never been exposed, and who keep on preaching and saving souls, and will till caught.

All hail! to the conqueror in triumph ascending  
Columbia's Mount, with her banner unfurled;  
See, brave Mattie Strickland, her brow crowned with laurel,  
Comes forth in her glory to bless a new world.

Hark! hark! hear the music that peals o'er the mountain,  
And thousands on thousands take up the refrain;  
See! see the grand army of liberty marching,  
While truth, love and justice, and right lead the train.

Then onward brave Mattie, the world needs a leader!  
Advance to the centre, so brave, strong and true,  
The army is waiting, their banners are flying,  
They are waiting brave Mattie, they are waiting for you,  
CORNVILLE, Maine, 1876. Wm. S. FLANDERS.

## GOD'S DESIGN NOT THWARTED.

BY M. E. A.

The Spiritual element of the human family, which is the "Seed of the Woman," is just as much an incorporated part of her, as the physical generative seed is a part of man. When we bring Genesis down to modern language it reads thus: After God had made man in his own image, he took from under his ribs on the left side, the solar plexus or spiritual heart, individualized it and named it woman. It was the last thing he created, and therefore the highest and nearest his ideal, and was designed for a mediator between himself and man. Then the first she desired was an external expression of her internal conception of God made manifest in the flesh. In the two entities, man and woman, which in the perfect state constitute but one, there are three distinct elements or departments—animal, human and divine.

The first accounts that we have of the human family in our Bible show that the animal predominated and harmonized with all of its surroundings, and was the ruling power, and is represented by the lowest order of animal life. The serpent signifies a paralyzing, fascinating power to bring one down on to a lower plane, like the snake charming the bird. In spite of all its trying to keep up in the tree on its own legitimate plane, it fails and drops down into the jaws of the serpent.

Can there be a more perfect figure of the sexual magnetic power of an animal man drawing a spiritual minded woman down to his own level? But she differs from the bird in having two natures, and when his passion is satiated she realizes that she has outraged her spiritual nature in pandering to the animal. She has yet to learn that in this day of unfoldment, a godly woman falls from her high estate when she comes into the sexual relation from any other cause or prompting than her divine instinct which is the Holy Ghost that God implanted within her for the salvation of the race. 6000 years ago it was all in the order of things that she should come down from her legitimate position for the express purpose of helping man, to carry out the first command to multiply and replenish the earth and subdue it; for the first or animal plane must inevitable be perfected before there could be a foundation whereon the human intellect could be built, which took 4,000 years before the most advanced manhood arrived at a plane of development where human intellect predominated over animal instinct in sexual matters.

As man ascended from the animal to the human, woman arose from the human to the divine. Then the divine instinct, which is the Holy Ghost, came upon Mary and inspired her in regard to the physical father of her child, the spiritual or soul of the child was already begotten by the Heavenly Father.

It has taken us 1875 years to understand the spiritual significance of the Christ principle.

## DRESS REFORM.

To the friends of the National League I would say my pioneer work still assures me that, to start the practical strongly, it only needs the example and active advocacy of believers who seem confident, and in many ways prepared to act, but scarcely can tell why they defer. There is abundance of willing material when favoring events can produce concert. I have just spent several days in Philadelphia and Camden, canvassed among strangers, visited mayors, held a public meeting in each city assisted by Mrs. Byrnes, Dundore, Coleman and Palmer. Considerable interest is manifested by both people and the press, and I trust the day is not distant in which we shall see the curse of ages cast from woman's form.

M. E. TILLOTSON.

VINELAND, Feb., 1876.

ST. JOSEPH, Mo., Feb. 15, 1876.

Mrs. Woodhull—From this splendid young city of the Northwest, where you was greeted by such a large admiring audience, I address you, moved by the perusal of an article in yours of this week.

It was never designed by the founders of our government that Congress should have power to punish crime and offences, except such as are specially provided for in the Constitution, viz., counterfeiting the coin or currency, piracy, and other felonies on the high seas, and such offences as were committed by those in the military service (land and naval), and perhaps in one or two more instances.

Do you doubt it? Read that Constitution! Do you still doubt it? Read the Debates on the Constitution. See the picture drawn by some of those great, old men, of a time that might occur, in case the power of Congress were not limited as it is, some day in the future when men might really be carried out of the counties where the commission of the offence was charged, into distant counties for criminal trial. What would they say now, after all the guards and limitations were imposed, at seeing men dragged hundreds of miles on thousands of charges of offences made into crimes (acts often harmless in themselves), and cruel and unusual punishments inflicted. What are cruel and unusual punishments forbidden by the Constitution? Nearly every penalty under the revenue, pension, bankrupt, postal, press, currency and other laws.

This infernal system of protective paternal legislation is a disgrace to our intelligence; and the fools we send to Congress seem incapable of understanding how to legislate without introducing acts creative of crime. Wipe all such laws from the statute book. Let the States provide the penal codes, as was originally intended. The world is governed too much. During the past ten years how many poor farmers and others have been dragged three hundred miles to Jefferson city, charged with selling a little tobacco to their neighbors (tobacco of home growth), or other trite offences, and been punished most severely.

And to make bad worse, the wretched accused must advance all costs for his own witnesses, and is never reimbursed if acquitted. Many a man has been indicted on mere suspicion, owing to the officious zeal of the prosecuting attorneys, and thus ruined. These courts are become human slaughter houses.

So often have the penal laws been amended and changed that it is doubtful if a single conviction is legal in any of the cases; for a change of penalty or a repeal discharges the accused. But so low is the tone of the bar, keeping pace with all else, that a Constitutional lawyer is hard to find.

H. MEREDITH.

SAN FRANCISCO, Jan. 22, 1876.

Editors Woodhull and Claflin's Weekly: I had prepared an article for your paper on the Samoan Islands as they were twenty-five years ago, when I learned that one on that subject had been published in the *Banner of Light*. At that period the Samoan group had been but little visited, except by whalers and coconut oil traders. By the efforts of English missionaries many of the natives had embraced Christianity, but on some of the smaller islands, where only native teachers resided, the manners and customs of the people—excepting some of the ceremonies of Christianity, and among them a strict observance of the Sabbath—were the same as the habits of their ancestors; and this to a certain extent is the case now, or up to a late date, in the remote districts of the outlying islands; but I repeat what has already been printed in the *Banner*, I will defer the subject until I have seen that paper.

California is the stronghold of bullion; here we worship the golden calf, and like Mexico we are poor. Greedy parasites flock to our shores and take away all our produce. Nobody seems to care what will become of us when our fertile fields are exhausted of their fertility, and our mines are worked out. I presume it will be time enough then, when the greedy cormorants with which we are infested have left, to adopt a greenback currency and lower the rate of interest that European Shylocks are fleehing from us. We are a little worse off than Mexico, most of whose traders, miners and money lenders are foreigners. While we have all these as well, who annually swell the hoards of European coffers by shipping abroad all the profits of our industries, we encourage Chinamen to come here and take away what they leave.

This is a subject upon which many honest reformers differ. Our country they say "is the asylum of the oppressed of all nations." If they are fleeing from oppression, and come here to make a home for themselves and their children, well and good; but when they come here to amass wealth and take it away, or to secure property and go to Europe to live upon their rents, the result is absenteeism; but that which permits the Chinaman to come here and degrade labor by competing with our own people at prices that no white person can successfully contend against without descending to the worst depths of human degradation, is even worse. Those who advocate the cause of the laboring classes should be careful how they echo the phrases that the capitalists coin. If we wish to elevate the masses we must keep these Chinese coolies away; if we wish to improve them, we must first secure amelioration for ourselves, and then they will be able to profit by our example, and we will be able to give them assistance to improve their own condition. It is too plain to be mistaken, that among our rulers, especially in Congress, there is a reckless disregard of the rights of the masses in this particular, if, indeed, there is not a design to crush the working-people of our country by the degrading competition of the servile laborers of Asia.

Our China line of steamers carry Chinese sailors and waiters. An ex-captain of that line lately testified before a legislative committee, "that they were very unsafe in cases of peril, liable to be panic-stricken;" but for the sake of getting their crews a little cheaper, these companies do not hesitate to trifle with the safety of passengers.

The Bullion King not only sits enthroned in California, but here, too, the princes of gamblers have their head quarters. We have very stringent laws against "thimble rig-



ging," "banco," and faro dealing," for the mining-stock gambling interests are jealous of their legitimate rights, and are not willing to divide their plunder with these petty robbers who are ostracized by our laws, while their compeers are protected in their nefarious practices by judicial decisions. These operators, when successful, are sent to the U. S. Senate; these positions they are said to secure by carrying stock for the members who vote for them, but the joke of the last senatorial election of this kind was, that the elected senator let the stocks down before they reached the prices at which the legislators were to sell. There was some tall cursing, so it is said, but nobody dared to complain.

The way fortunes are made at mining in this State would have astonished the Puritans (whose descendants many of us are) 50 years ago. Jones and Sharon have both been superintendents of mines in Nevada, though it is generally supposed that they are now residents of San Francisco, which is, as you know, in the State of California. The *modus operandi* of striking a Bonanza is this: A diamond drill is used to bore into the face of the drift or the bottom of the shaft. This takes out a core of rock, the quality of which is kept secret from all who are not in the ring. If pay rock is struck, of course that drift or shaft is stopped. If a bonanza in embryo is developed, assessments are levied to depress the value of the stock, until the ring has bought it all in at low prices; then they uncover, invite experts to go to the mine and examine. Even U. S. officials are roped in. Away flies the stock, kiting, and thus the volume of the property in a few days is increased millions of dollars. Of course a few outsiders get in on the first of the flood or the game would be too thin to succeed more than once. While it is high water the ring of course unload all the stocks they can spare and keep control of the mines. Then comes a fire, or they strike water, and down goes the stock until the prices suit the ring to load up again; and thus the wheel of fortune keeps turning for the ring operators, but woe to the outsiders. Thousands of women in our city are engaged in stock gambling. Widows left by their husbands in comfortable circumstances have been made penniless. Mechanics who had acquired homesteads by industry and frugality have sunk them in the vortex of this gambling maelstrom. In my next I will show up the tricks of the lesser luminaries in this great plundering system.

ANTI SHYLOCK.

## BEHIND THE SCENES.

*Editors Weekly*—In the WEEKLY of February 5, over the signature of A. Warren, is a call for names of persons who are willing and anxious for the new order of things. I hope that many will respond. I believe that there are thousands all through our land who are panting for "the good time." There are others (and I own to being one of that number) who have not courage to come out and say to the world that "I am free." Oh, what frightful cowards we must appear in your eyes. I would like, had I dared, to have sent my name when you asked for those who "wanted the whole truth." I think if I were rich and influential I might take a decided stand for what I know to be right. But now I shrink from doing or saying anything that might injure my children in the eyes of the hypocritical world. I try to do my duty by them. I intend that my girls shall have the means of gaining an honest living, and I hope they may never know by experience the misery of my life. I hail the WEEKLY as my greatest blessing. I want to say so much, but can say so little. I should lose my position if the good people (?) should hear that I am a free lover, although they all know that I ought not to live with the man I do, and some tell me so; but he is my husband, and I can't break the chains, but he is willing I should support his children, (and have more, too). Oh, if every woman's heart was opened what a wail of despair would sound through this land. I do not believe it is all imaginary; I know it is not.

## REMARKS.

The above is a fair sample of hundreds of letters received by us. What is there that can be said of a social system that reduces a wife to such an abject state of sexual, moral and intellectual bondage. Don't dare to give utterance to their opinions; don't dare to subscribe to the truth; don't dare to do anything that an emancipated mother ought to do! In the name of all that's good and true; that's pure and holy; in the name of virtue and chastity, how long shall such conditions be permitted to crush the womanhood out of woman? We do not blame the poor victims. They are the slaves of the powers that be; but who shall rise up to help us crush out these infamous powers?

DURHAM, Co. Grey, Ontario Canada Feb. 14 1876.

*Editors Weekly*—In response to the "Request" in the last issue of the "WEEKLY" I write, not that I suppose that anything I have to communicate will be of any public utility, yet I deem it due to you to say, that for several months I have lived in compliance with those saving truths set forth from time to time in the "WEEKLY" so far as I could do so negatively, that is to say I have given up everything inimical to the hope of immortality, with results wonderful and satisfactory so far as the physical is concerned.

I am also a firm believer in the doctrine set forth by you, that the blending of the positive and negative elements in the manner only hinted at, in the "WEEKLY," would bless humanity when ever such relations could be established generally—on which subject more light will, no doubt, be shed when the final truth shall be all disclosed.

Fraternally yours, SAM'L. E. LEGATE.

THE Southern press forgets politics occasionally in order to give its undivided attention—five columns to the article—to Mrs. Woodhull.—*Rochester Democrat*.

## "INDUSTRIAL COMMUNAL HOME."

*Friends of the Weekly*: Our barn with its contents, and our dwelling are consumed by fire, leaving us without shelter and our stock without fodder. Loss \$600, no insurance; have no means to replenish this—only to run in debt.

If any of the numerous readers of the WEEKLY have the means and a desire to promote the "community enterprise" and will help us, however small, it will be gratefully received and appropriated toward a dwelling on land that is deeded to trustees for communal purposes for all coming time.

MINNIE J. MORSE.

HATTIE N. GRAVES.

JOHN BENTLEY.

O. C. HALL.

PEKIN, Niagara Co., N. Y., Feb. 15, 1876.

GAMITOUR, ISLAND OF MADAGASCAR,  
S. E. COAST OF AFRICA, Dec. 14, 1875.

VICTORIA C. WOODHULL, NEW YORK:

Dear Madam—I had often heard of you during the last few years, but was misled by the scandals that were circulated about you. The other day, however, this isolated part of the world was visited by the new U. S. Consul, Col. Robinson of Sparta, Wisconsin; and his story of your wrongs and sufferings in a righteous cause—the social sexual question—has so moved me that I resolved to offer reparation for the mental wrong that I had done you, and shall only be too glad to hear from you, receive your photograph or your journal, and assist in any way that you may suggest in the helping on of the good cause here. Are you aware that in the centre of this island, in the capital, are thousands of natives who are superior to us in some particulars, especially in the liberal manner in which they treat the sexual question, and from which as yet the utmost efforts of the Jesuits and orthodox Protestant missionaries have not been able to turn them? I also have suffered much persecution for my belief on these subjects. Make what use you like of this letter. It may comfort you to know that you have sympathizers even in this remote island.

Yours sincerely, THOMAS WILKINSON,  
General merchant and commission agent.

## BITS OF FUN.

A NOT able phrase—"I can't."

SWEET meets—two fond lovers in a first embrace,

A BOARDING establishment—a carpenter's shop.

How to raise beets—take hold of the tops, and pull.

WHEN the spider left the ark, did he walk or take a fly?

WOMAN proposes and man gets up and gets, this year.

THE HARDEST kind of chasm to get over—sarcasm.

DON'T MARRY till you can support a husband. That's the advice the Barnstable patriot gives the Cape girls this year.

"SOME New Yorkers talk of doing away with a police force entirely." This is another blow at the criminal classes.—*Norristown Herald*.

NOTHING of the kind is apprehended at present, but if Mrs. Twain should be called away we hope that she will leave her Mark in the world.—*Danbury News*.

"My native city has treated me badly," said a drunken vagabond, "but I love her still." "Probably," replied a gentleman, "her still is all that you do love."

AN Austin butcher, named Link, has to stay at home because he got pitched out of his cart and broke his shoulder. The other butchers, who are posted in Darwinism, refer to him as the missing link, and so he is.—*San Antonio Herald*.

"No, sir," said a weary looking man on a street car to an individual by his side. "I wouldn't marry the best woman alive. I've been a dry goods clerk too long for that."

SATURDAY morn'g after the warm rain had melted the spotless snow from the glassy ice on the flagging, a Roman stepped from his front door, and sitting down on the sidewalk, surveyed the landscape between his elevated feet while hymns of praise bubbled up from his overflowing heart.—*Rome Sentinel*.

ONE of Mark Twain's funny stories is that of a Scripture panorama, the proprietor of which engaged a pianist to play appropriated music. The musician, when the picture of the "Prodigal Son" was passing, struck up "When Johnny Comes Marching Home" which excited the indignation of the moral lecturer.

—A Vassar girl wrote home: "Dee Paw-paw; we study Latin fo' owahs a day, Fwench, seven up and science evah so loun. The good matrons nevah let us go owet. Won't you send me my leggins and skates for a poo, little girl who lives in the village. Don't forget the heel straps."

"Say, pop," said John Henry's hopeful, the other day, "wasn't it the prince of whales that swallowed Jonah?" And John patted his head, and gave him a nicker, and told him he might some day be an alderman; and then as he put on his slippers, and found a small chestnut-bur in each toe, he took that boy over his knee and wrestled with him.—*Cincinnati Times*.

—POSTMASTER FORT of Vischer's Ferry, N. Y., possessed a womanly curiosity to know what was in the letters that he handled. He opened many, and one of these, addressed to a married woman, contained a proposal to elope. He handed her the opened missive, supposing that the possession of its secret would save him from punishment; but she is spunky, and has had him arrested, regardless of the exposure of her own affairs.

A LADY in this city suspected that her husband was in the habit of kissing Katy, the cook, and resolved to detect him in the act. After watching for days she heard him come in one evening and quietly pass through into the kitchen. Now, Katy was out that evening, and the kitchen was dark. Burning with jealousy, the wife took some matches in her

hand and hastily placed her shawl over her head as Katy sometimes did, entered the kitchen by the back door, and was almost immediately seized and embraced in the most ardent manner. With her heart almost bursting with rage and jealousy the injured wife prepared to administer a terrible rebuke to her faithless spouse. Tearing herself from his embrace, she struck a match and stood face to face with—the hired man. Her husband says his wife has never treated him so well since the first month they were married as she has for the past few days.—*From the Marquette Journal*.

## EDITORIAL NOTICES.

WE have received from Mrs. L. M. Heath a prospectus of the "Potomac Co-operative Colony and Medical University," to be located at Free Stone Heights, Prince William County, Va., but too late for extended notice in this number. We can say merely now that it is a grand enterprise.

A CONVENTION of the New England Free Love League will be held in Boston, March 26th and 27th.

Truly yours, E. H. HEYWOOD.

THE Spiritualists of Rockford have lately organized (for lectures, etc., each Sunday) on a free platform. Our cause seems to be in a very prosperous condition. Our lectures are attended by crowds of the most intelligent and thinking people in the city, and our last Convention was the best our Society has had in Northern Illinois since it was organized. Not one word was uttered during the whole Convention against a free platform. They nearly all admit that the question of most interest to humanity is the Social Question. Lecturers desiring engagements can address either

COL. E. SCOTT,

A. H. FISHER,

FRED. H. BARNARD,

the Committee appointed to provide speakers for next six months.

THE INDIANAPOLIS SUN.—The leading independent reform weekly political newspaper in the Union, the special advocate of national legal tender paper money (the greenback system) as against bank issues on the gold basis fallacy, and the interchangeable currency bond as against the high gold interest bond. The *Sun* has a corps of able correspondents, comprising the most eminent political economists of the age. One page devoted entirely to agriculture. Miscellany of the choicest selection, adapted to all classes of readers. The latest general news and market reports. Terms \$1.75 per year, postpaid. Sample copies and terms to agents sent free on application. Address Indianapolis *Sun* Company, Indianapolis, Ind.

*Editors Weekly*—Please announce that I will send copies of the report of the mass meeting at Cooper Institute, containing the addresses, resolutions, etc., in full to any friends in any part of the country who desire to learn our views on labor and finance, and who will send for them to W. A. A. Carsey, 402 West Fifty-first street, New York City.

## INDUSTRIAL SCHOOL AND CO-OPERATIVE COLONY.

Having our plans fully perfected, location selected, and one of the most beautiful and attractive sites secured,—on which to establish a thoroughly practical school, and a co-operative colony of advanced and progressive associates—we would announce to all who are desirous of co-operating with us in such an enterprise, that we will send them a circular containing full information, in regard to plan, location, terms, etc., if they will send us name, post-office address, and a postage stamp.

MRS. L. M. HEATH,

West Newton, Pa.

ALL persons suffering from the Asthma, should send for Dr. R. P. Fellows' Great Indian Asthma Remedy. Mrs. Ellen Dickinson, of Vineland N. J. speaks of it in these terms, "I have suffered with the Asthma, for thirty years during which time I have tried all known remedies to no purpose, but now after resorting to Dr. Fellows' Asthma Remedy, I am perfectly relieved." Sent to any part of the globe on receipt of \$1 per package. Address Vineland, N. J.

WARREN CHASE will lecture in Ottumwa, Iowa, March 2, 3, 4 and 5. Address for February, Independence, Iowa; and first week in March, Ottumwa, Iowa.

SPIRITUAL CHURCH OF THE GOOD SAMARITANS, recognizing the Jesus Christ principles as their foundation, will meet at the hall in the rear of Charter Oak Hall, San Francisco, Cal., Sundays at 11, 2:30, 7 P. M. Services by Rev. Dr. Chauncey Barnes and others.

LOIS WAISBROOKER can be addressed till further notice, Room 22, Western Hotel, Sacramento, Cal.

Friends visiting the city are invited to call. She will receive subscriptions for the WEEKLY.

THE Northern Illinois Association of Spiritualists will hold its 15th quarterly meeting in Grow's Opera House, 517 West Madison street, Chicago, Ill., beginning on Friday, March 10th, 1876, and ending Sunday evening the 12th—a three days' meeting. Eminent speakers, singers, and test mediums are engaged, among whom are Susey M. Johnson, Dr. Juliet H. Severance, Capt. H. H. Brown, and others.

Let the Spiritualists of the Northwest turn out and make the Second Grand Centennial Meeting of 1876 a success. Our platform is free, on which all subjects germane to humanity may be discussed with due regard to the use of language.

O. J. HOWARD, President.

E. V. WILSON, Secretary.

LOMBARD, Ill., Feb. 10, 1876.



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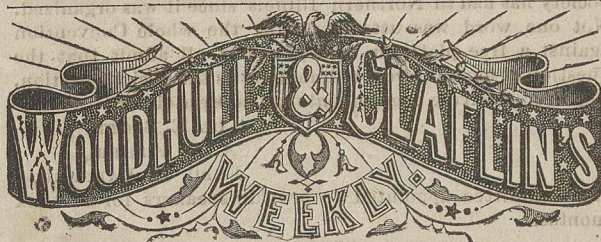
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*If a man keepeth my saying he shall never see death.—Jesus.*

*To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.*

*That through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.*

*The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.*

*And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.*

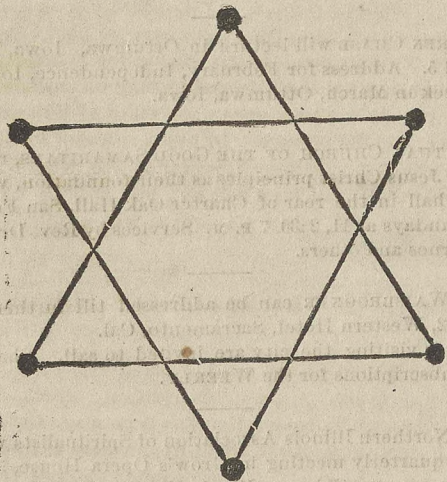
NEW YORK, SATURDAY, MAR. 11, 1876.

WE are prepared to furnish a few hundred complete sets of the first series of Bible Articles consisting of fifteen numbers of the WEEKLY, for one dollar, postage paid. Our friends should lose no opportunity to bring these articles to the attention of those whom they can interest. A careful study of all of them is necessary to a complete understanding of the great and all-important truth that is yet to be revealed; which must be carefully and judiciously brought before the world, as the sun comes upon it, bringing first the break-of-day, next its dawn, and afterward its full meridian splendor.

## THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—ST. MATTHEW, H., 2.



This figure is allegorical of the truth, to the exposition of which the WEEKLY is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is, God in man reconciling the world unto Himself. We adopt this diagram as emblematic of our future work.

## WHAT IS LIFE, AND WHAT IS DEATH?

And though after my skin worms destroy this body, yet in my flesh shall I see God.—Job xix, 26.

And many of them that sleep in the dust of the earth shall awake.—Daniel xii, 2.

I will ransom them from the power of the grave; I will redeem them from death.—Hosea xiii, 14.

And have hope toward God, that there shall be a resurrection of the dead.—The Acts xxiv, 15.

Why should it be thought a thing incredible with you, that God should raise the dead?—Ibid xxvi, 8.

For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. \* \* \* Then shall be brought to pass the saying, Death is swallowed up in victory.—Corinthians.—xv, 52, 53, 54.

Verily, verily I say unto you, if a man keep my saying, he shall never see death.—St. John viii, 51.

And whosoever liveth and believeth on me, shall never die.—Ibid xi, 26.

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.—Revelations xx, 5.

For in the day that thou eatest thereof thou shalt surely die.—Genesis ii, 17.

And now lest he put forth his hand and take also of the tree of life, and eat, and live forever therefore the Lord God sent him forth from the Garden of Eden.—Ibid iii, 22 and 23.

That they may have right to the tree of life.—Revelations xxii, 14.

And there shall be no more death.—Ibid xxi, 4.

Until the advent of modern Spiritualism it is safe to say that the prevailing notions about the condition of the dead, were based upon so-called revelations. There were various theories held by small classes of the people, but there were none based upon either pretended or admitted facts. Nor were there any things claimed to be facts, upon which a theory could be based, and such as existed were mere speculations, most of which, like those based upon revelations, have been overturned by the facts of modern Spiritualism.

But putting aside all theories and speculations, all revelations and disputed things, there still remains the fact that those who die, pass beyond the realm of our physical senses, and that the query still is unanswered to the great majority: "If a man die shall he live again?"

We are aware that Spiritualists claim that there is no death; that the phenomenon called by that name is really nothing more than a change. In the absolute sense, all this is very true, since it is certain that, of all the matter there was in the world at the "beginning," not so little as one small atom is dead, in the sense of being destroyed. But death and destruction are by no means synonymous terms, save in a very limited and relative sense; save in the sense of the relative. A physical body that is dead is destroyed; that is, the structure is destroyed, but not the substance of which the structure consisted. That has undergone a change only; and so it is with the physical body after the process called death. The structure in which the life that it is claimed still exists, was confined, is dead; is destroyed; is passed away, and, so far as the organization of which it consisted, is concerned, it is effectually destroyed. Of this there can be no doubt. Then is it logical to claim that death is nothing more than a change? The thing that decays is not merely a habitation in which the life that continues exists in the sense that a house is a habitation, from which, when we remove from one to another, we make a change. The physical body is the thing in which and from which the life that continues is developed. In fact, if it were not for the physical body there could be no spiritual body. Then, the process called death is something more than a simple change. It is a transition from one sphere of life to another, in the making of which that which is left behind is destroyed in the fullest sense that there ever is destruction of anything. A change would be the transit of the life that continues, from one place to another, still remaining in its physical environment. To go out of that environment; to drop its influences and associations, and to enter into new and altogether different ones, is not sufficiently described by the word change; nothing less than the word death can adequately define that change, death meaning the destruction of that in which life was developed.

There is a process which has been always called death, and it means the same thing to-day that it meant when it was first used; and it will always continue to be used so long as the process to which the term is now applied shall continue. Therefore, because it has been demonstrated by the facts of modern Spiritualism, that the conscious individuality of the person continues to exist after death, it is not logical to say that there is no death; or that it is nothing but a change, unless change have its distinct departments; because if a person remove to a distant country it is a different thing from what it would be if he were to die. If death meant annihilation; or if it had been used to mean that, before it had been demonstrated that there is a conscious existence after it has taken place, then it would be improper to continue to use the term as it is used; but death has never meant annihilation, since it is an impossibility to conceive of anything being annihilated in the sense that something can become nothing. We are aware that science denies everything of which it cannot take hold; cannot put in its crucibles and formulate the results. Nevertheless, we are also aware that there are many common illustrations that are ready answers to this assumption. For instance, who has not seen the oil in the lamp diminish in quantity until nothing was left in the lamp, save the wick? There was something; there is nothing, to the sense of vision, touch or taste. What has become of it? Is it destroyed? No! It is dead, as oil; that is to say, the elements that entered into the compound have been

set free by fire. Who can tell that fire may not be able to set all the elements that are combined in all forms equally as free as it does those of the oil? Who can tell if this condition of freedom were not the original condition of all elemental matter existing in the space intangible to any of the present methods of determining existence—hearing, seeing, smelling, tasting, feeling? And who can tell if to that condition all matter is not to return again?

There are no reasons, however, for supposing that the elements or atoms of matter set free from combination in space by fire, or other means (the same process is constantly going on in our bodies in breathing and insensible perspiration) are intangible to the spiritual senses. Indeed, we know that they are not; we know that every different motion of elemental matter makes its music with which to entrance the spirit ear; its beautiful color to captivate the spirit eye; its delicious perfume to delight the spirit sense of odors; its luscious flavor to satiate the spirit taste; the degree of harmony, or attractiveness of each sound, the beauty of each color, the power of each odor, the deliciousness of each flavor; and more than all, the exquisite sense that shall be communicated by every contact, will be determined by the degree of the organic development through which matter shall have passed; and we know also that all these things are to be enjoyed without money and without price (save that of attaining to the required conditions) by all who shall arrive at the immortal state; at that state in which the new-born sons and daughters of God shall have burst the barriers of the tomb or bid defiance to the grim monster, death—the Bible devil whom Jesus came to demonstrate, could be overcome; could be destroyed; and whom he did overcome and destroy in his own person.

Now, admitting that Jesus did rise from the dead, as each of the four Gospels, and as St. Luke in The Acts, St. Paul in his Epistles, and St. John in his Revelations declare, and as all Christians of whatever creed or sect pretend to believe that he did, what is its significance to the world? If it have any significance at all; if it were not a whim of Christs, with no ulterior purposes—no promise of ulterior conditions to the world—it can have meant one thing only, and that is, that all whom the Father had given into his charge should also be raised from the dead. Now, we want to confine all Christians strictly to these facts, so that they may not be able to shrink or cavil at their logic. We therefore reassert, that all the significance that there was attaching to the death, burial, and resurrection of Jesus, was in the resurrection. Everyone dies and is buried, but none save Jesus, have, as yet, been resurrected from the grave. This was the life and the immortality that he came to, and that, through his resurrection, he did bring to light. Had he not been resurrected his advent on the earth would have been of no more importance than that of scores of others, who, at various times in the history of the world, have done the works that he did. He said himself that his mission would amount to nothing unless this, the crowning act of it, were to be made clear; it was not "possible that this cup should pass from" Him; it was "Thy will" that he should drink it to its dregs.

And all of Jesus' teachings confirm this. There is but one salvation that he taught, and that was the salvation from death, and He meant the death that we call death now, for there is no other death. To claim that the death which he referred to was a life in contra-distinction to the heaven of the Christian, is to play upon words, for the existence in their hell is as much life as it would be in their heaven, and we should say much more so. Read the text: "Verily, verily, I say unto you; he that keepeth my saying shall never see death." It is impossible to make that mean anything else than that he should never die. Death, then, means the existence out of the physical body. All are dead who are in spirit life, and will remain dead until the resurrection, when such as have kept the saying of Christ will be resurrected, to live with those who shall then be on earth, who have also kept His saying, and shall never die.

Now this view of the case brings about a perfect reconciliation of all the hitherto unexplainable and incomprehensible conditions to which continued reference is made in the Bible, and which have made it a stumbling-block to many and a thing of ridicule to more. It explains away the mystery that has always attended the claim that a belief in Jesus could confer any benefits; for it shows that those who live this true life, when the resurrection day shall come, being dead, shall be able to rise; and those still remaining, as Paul says, shall be able to live; not by any miraculous intervention of God, but as a natural result of a true life. When the mystery in which salvation is enveloped shall be rent, and it shall come to be demonstrated that salvation depends upon the manner in which we live in the physical life, and that that salvation is a salvation from death; when it can be shown to the people that there is a life which, if led, will make them superior to death, then the ridiculous position into which Christians have reduced religion, will be understood. As it is now, there is no faith in the Bible. It is a mere fable which nobody comprehends, and which has but little restraining or constraining influence upon anybody. In this intellectual age of the world, people refuse to ground their faith in anything that does not at least have some evidence of existence or of a possibility of attaining to existence. The intangible heaven of the pure transcendental idealist, together with the illogical, unreasonable and, to a thinking mind, impossible heaven and



hell of orthodoxy, can no longer be crammed into the developed mentality of to-day. It is only those who think little, and reason less, who can be made to swallow these absurdities. All others are looking for something new and higher; some new development upon which to hang their hopes of life.

Indeed, the Bible itself is an utter refutation of the common idea of heaven and hell. The only words that have been translated hell are Gehenna, Sheol and Hades. The first of these means the valley of Hinnom, a valley near Jerusalem, in which all the offal of the city was carried to be burned. That was where "the worm dieth not and the fire is not quenched." The term Hades, as well as Sheol, signifies the place where all the dead—all spirits—exist, the good as well as the bad. The meaning, the literal meaning, of these words in the Greek, may be found in any unabridged Webster's dictionary; Sheol—the place of departed spirits; Hades—the habitation of the dead; but yet the orthodox Christians, in the face of these facts, continue to preach that there is a hell of literal flame into which the wicked are consigned, and a literal heaven where the blessed reside. Is it not almost time that the outraged sense of this progressive age should rise and throw off this bondage into which the world has been reduced through fear of a hell that has no existence save in the brains of narrow-headed bigots?

There are but two alternatives for Christians who profess the Bible. They must either admit that the future state of existence is the resurrected condition, or else that death is eternal; for there is no other way pointed out in their guide. To die, is to be damned, for that is to yield to the dominion of the devil, and to be in his domain so long as death continues. Paul distinctly states that him that has the power of death, is the devil, through fear of whom all our life, we are in bondage. Now, can there be anything more startlingly true than this assertion, if it be rightly comprehended? Are we not all our lives under the dominion of this monster? We are taught on every hand that we have got to die. Until very recently the idea that we have not got to die has been latent in the human mind. But thank God, the knowledge that death has got to yield his sceptre to the sons and daughters of God, has had birth, and it shall spread into many souls and redeem them from their bondage.

If hell, after all, mean nothing but "the place of departed spirits," "the habitation of the dead," and the dead are all who have once lived in the body but are now living in spirit, then heaven-life must mean the contrary of these—must mean the life in the body—the material form—let that life be what it may as compared to the forms of the present. In other words, to live is to express the powers of spirit through material channels. This is the way that God lives. Aside (if there be any such thing) from the expression of His power in this way, He is dead, the same as they are dead who have departed out of the body.

In this view Paul's assertion, that "If in this life only we have hope in Christ, we are of all men most miserable," becomes significant. It could apply to no other condition than the one to which we are endeavoring to attract the attention of the world, viz: a common condition for those who are living, and those who are dead. The hope in this life is to be saved from dying; the hope in spirit life, without which we should be "of all men most miserable," is to be with Christ at His Coming; is to be resurrected from death into life. Paul, further on in the xv Chapter of I Corinthians, states this fact so clearly that there is no mistaking it, for he says: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then (not till then) shall be brought to pass the saying, that 'death is swallowed up in victory.'" This does not say that we are going to die and be resurrected; but directly the reverse; this corruptible (form) must be changed, in the twinkling of an eye to incorruption, for "the dead shall" not only "be raised," but we (the living) shall be changed. Do these words of Paul have any meaning? Let Christians answer, and if they shall say that they have, then let them hereafter read the words as they stand written, and not pervert them so that they make them to mean nothing.

As a result of the evolution of life we also come to the same conclusion. The aim of evolution is to perfect material formation; is to make the abode of the spirit a perfect one; one in and through which it can enjoy all the glories that its prophetic soul sees in the yet dim vista of the future; in and through which it can come into perfect relations with God the Common Father.

#### A SECOND RASHER OF BACON.

We are perfectly willing that Dr. Bacon and all other admirers of Plymouth Church and its Pastor should call the expose of Mr. Beecher by whatever name best pleases them, for none we feel sure, know so well how to properly characterize it, as those who first manufactured the material out of which it was made, and then dealt it out. If Mr. Beecher still think that the contents of the pail that was emptied by the Nov. 2d, 1872, number of the WEEKLY were slops, and if Dr. Bacon and the rest of his admirers choose at this late day to prefix "dirty" to them, we shall not object. One thing is certain, let them be "slops" or "dirty slops," or whatever else they may choose to denominate them, we should never have had a pail full of them to empty, if they had not been first mixed by Mr.

Beecher's own hand, and thence by him, and the others interested in them dealt out to others. When the news was first received, we were not so certain that they were "dirty slops," but after they had been in our possession about a year, we began to learn that they were not altogether clean, and finally we concluded that they were not of a quality that would keep well any longer, and we therefore dispensed with them. We were surprised to hear Mr. Beecher, soon after that, declare that he had been doused with "slops," and still more so now to have that declaration enforced by Dr. Bacon with the prefix which he has seen fit to add, because, although late in the day, they fully confirm our own opinion arrived at years ago. If Mr. Beecher and Dr. Bacon are not competent to decide the character of the dish that they have themselves made, who, pray, should be? We can afford to let them have their own way about this. But when Dr. Bacon departs from characterizing the scandal, to calling us names, we have a right to ask him for his authority. He says, "that infamous woman," and "that infamous paper." Some of our readers will remember that this Christian D. D. once before let his passion get the better of his discretion and run away with him, and we were obliged to serve him up "a Rasher of Bacon" in the WEEKLY. It seems that he was not satisfied with that; we must, therefore, give him a little attention again.

Dr. Bacon, we presume, professes to be a Bible Christian. Did he ever read Proverbs, x, 18, which says, "He that uttereth a slander is a fool." To call one infamous without being possessed of a knowledge of facts that will justify the use of the most approbrious term there is in the English language, is to utter a slander. Now, we will wager that Dr. Bacon cannot bring forward even one fact upon which to base his assertion. He has said publicly, "that infamous woman." Now, Dr. Bacon, these columns are open to you to substantiate your charge. What have we done that is infamous? Come now, there is no backing down; substantiate your assertion by proof, or else take home to yourself what the Bible says about such things of such people.

If Dr. Bacon call it infamous to expose Mr. Beecher, and because we have done that he calls us infamous, we reply that we did not compound this crime as he and the rest of the Advisory Council have attempted to do. If, as Mr. Beecher says, there is a State's Prison offence at the back of all this, and they are trying to conceal it, are they not one and all accessories after the fact, and next guilty, with the parties to the crime? People who live in glass houses should be careful how they throw stones carelessly about. A person to be infamous, must, according to Webster, be guilty of some infamy. Now, Dr. Bacon, is the infamy that we have committed the exposure of Mr. Beecher, or some other; and if some other, what other?

But Dr. Bacon also said that "infamous paper." Has Dr. Bacon ever read the WEEKLY? If he has we will also give him the opportunity to call the attention of its readers to anything that he has ever seen in its columns that is infamous. The WEEKLY is a free paper, open to the discussion of all sides of all questions. If Dr. Bacon has seen anything so very reprehensible in it as to deserve the appellation of "infamous" it is his Christian duty to warn its readers of such a departure from right teaching. A Christian cannot, of course, attempt to correct everything that is wrong; but if he has had sufficient interest in the WEEKLY and in the cause it advocates to read it enough to be justified in pronouncing so emphatically upon it, it certainly comes within the range of his duty to correct it. We have tens of thousands of readers, Dr. Bacon, many of them equal to yourself in talent and position, and, save yourself, not one has ever called the WEEKLY an infamous paper. We should be extremely obliged if you would point out to us, and we know our readers would join with us in thanking you for pointing out to them, wherein the WEEKLY has been guilty of teaching anything that should render it infamous.

But if you have not read the WEEKLY, as we suspect is the truth, by what right do you, Dr. Bacon, go before the people and attempt to do injury to a paper of which you know nothing? Is it a part of your Christianity to do this? We do not so read the Bible. Your illustrious Master's command was that "ye should love one another," that "ye should do unto others as ye would that others should do unto you," and Paul supplemented this by commanding, "If a man be overtaken in a fault, ye which are spiritual restore such an one in a spirit of meekness; considering thyself lest thou also be tempted." Now, Dr. Bacon, have you obeyed your Master and his Apostle in calling us names without first having endeavored to "restore" us? But we will not refuse to be restored even now. We would even ask in a spirit of humility to be set right, if we have done any infamous thing; and to be shown wherein the WEEKLY has been infamous, so that we may in the future correct the evil of its ways. You should not pass by this appeal unheeded. The readers of the WEEKLY are held by you to be the worst class of people in the country, and you should not lose the opportunity now offered of showing them the errors of their ways. In the true Christian spirit we invite you to the task, and we will devote any part, or the whole, of the paper to you, for a week or a month, for this purpose. Let us trust that you may not be like the Levite mentioned by your Master as passing him by who met with a misfortune as he went down from Jerusalem to Jericho.

#### FREE LOVE.

One of the almost incomprehensible facts of social reform, is the utter perversity of those who place themselves in opposition to freedom in contradistinction to slavery; who support slavery of the affections. Freedom, when used in connection with love, has precisely the same significance, means just the same thing that it means when applied to any other sentiment of the soul or conviction of the mind. People who would be insulted if they were to be told that they do not know what freedom means when applied to thought, religion, or a country, will, with the utmost nonchalance imaginable, pretend to think that it means something altogether different when applied to love. The word, free, itself tells all there is to be told about it. Free love is that love which is not in any way enslaved; not bound, not fettered, not held in servitude by any law, custom or power; that is not compelled by anything whatever outside of its own God-given existence, to express itself; that cannot be made to lie by any circumstances by which it may be surrounded; in short, it is love and not lust, for all love must be free, since it cannot be forced. A thing that is forced may still be called by the name of love, but it is a self-evident fact that it is not love, but lust. Love must exist independent of all law; free from all constraint and then it must be reciprocated by its object in the same way. If one love another, that is, has a physical, intellectual or spiritual outgoing of life for another, which is not accepted, which is repulsive and a cause of unhappiness to that other, but who still insists upon having satisfaction, is not love, but lust. For love always blesses instead of curses its object. A love that would force itself upon its object regardless of its objects happiness, wishes or desires, is purely self-love; is a love that endeavors to reduce its object to slavery in utter disregard of its happiness, comfort or well-being. Any law, custom or power, therefore, that induces, compels or makes it possible for, people to live together in what should be the holiest relation known to man, in which either party endures any unwished attentions, any manifestations of self-love which desires gratification rather than to confer happiness, is a law, custom or power that reduces love to slavery; or, in plain terms, changes love to lust; that licenses the one party to satisfy its selfish desires at the expense of the prostitution of the body and the crucifixion of the heart of the other party. Love exists to confer happiness, and ever is and ever must be free; lust exists to gratify itself, and ever is and ever must be slavery. There can be no other love than free love. Anything else that goes by the name of love is enforced lust. These are the alternatives, free love, or enforced lust. Which will ye have? which will ye be? Free Lovers or enforced Lusters, for one or the other ye must be? There is no middle ground; there can be no third class in the relations of the sexes. Whoever declares that he or she is not a free lover, also declares by implication that he or she is an enforced luster. Let every free lover hereafter have the courage to stick this title upon the back of every person who denounces freedom for love.

#### LIFE-SIZE LITHOGRAPH.

We are now prepared to fill all orders for life-size lithographs of Victoria C. Woodhull, from the lithographic establishment of Armstrong & Co., of Boston, Mass. They are splendid pictures, both as a work of art and as likenesses. They are printed on heavy paper 20 x 24 inches, and specially adapted for framing. They will be sent post-paid, securely wrapped to guard against damage, to any address for 50 cents. The common price of lithographs of this size is \$2; but we have arranged with the publisher to furnish them in large quantities at such rates that they can be resold at the price named without loss to us. They are thus put within the means and reach of everybody who desires to have a splendid life-size portrait of the Editor-in-Chief of the WEEKLY, who has devoted her life wholly to the inauguration of a new dispensation on earth, in which misery, vice and crime shall have no place.

In reply to many letters asking for "dealer's terms" we would say that the lithographs may be ordered by express by the half dozen, dozen, or more at 40 cents, the usual price, less the postage. In explanation of the delay that has occurred in sending lithographs we would say that the third edition has been delayed, but will be received within a day or two, when all orders will be filled.—[MANAGING EDITOR].

#### THE GARDEN OF EDEN.

The paper edition of this oration is exhausted; but we have prepared a pamphlet edition, which, to meet the extraordinary demand that has been made for the paper, we will furnish in lots of ten at \$1; or more at same rate.

We are requested to say that the annual meeting of the New Jersey State Association of Spiritualists and Friends of Progress, which was to have been held in November last, was postponed in consequence of the illness of Dr. L. K. Coonley, its President, and from the same cause the Sunday meetings in Newark, N. J., were placed under the management of David Walker. We are pleased to learn that Dr. C. is now gradually recovering, being able to sit up most of the day, and hopes soon to again move in spiritual matters.



## NEW BOOKS.

Foot Notes; or, Walking as a Fine Art. By Alfred Barron. "Q" Wallingford, Conn.: Wallingford Publishing Co. 1875. Large 16mo, 330 pages. Cloth, \$1.50 post paid.

This is really a charming book; such an one as will prove a relief when the wearied mind or exhausted body seeks to recuperate itself. Until one reads this book he can never know how much can be made out of the commonest things; nor how much beauty and poetry can be gleaned by the wayside in any country town. It is written in an easy, flowing style that entices the reader from the moment he takes it up, and he never thinks of being surcharged with heaviness so long as there are any pages to be turned over. It is a unique, genteel, graceful, poetic, indeed, an inimitable book, and under cover of simplicity and freshness, teaches many a profound lesson in philosophy. It will prove to be a valuable addition to any library.

Orders for any of the above books sent to Woodhull & Claflin, box 3,791, N. Y. City, will receive prompt attention.

Will Mrs. Anna Kimball please send us her address, that we may forward a letter left in our care for her.

## THE LANT PETITION.

The following is the petition that is being circulated for the pardon of John A. Lant. Although it is not what we should have written for this purpose, it is nevertheless, sufficient. Let all of our readers who would be glad to see Mr. Lant restored to his family, send in their names at once to us:

To His Excellency U. S. Grant, President of the United States:

We, your petitioners, having received information that John A. Lant has, within the last two months, been tried, convicted and sentenced to eighteen months' imprisonment at hard labor, and a fine of \$500, in the District Court of the United States in New York City, upon a charge of publishing obscenity and sending it through the mails in his paper called the *Toledo Sun*; and, believing that said Lant meant no harm in publishing said paper, and that his intent was only to exercise the freedom of speech and of the press guaranteed to every American citizen; believing that Lant's paper contained even less obscenity than every daily paper in New York and other cities has published month after month, without any action being taken against them; believing that the animus of the charge against Lant, the persecution and ostracism he has received, arose from the fearless expression of his honest religious convictions; believing that the powers of the United States and its courts should not be employed for this purpose; believing it is too far advanced in the nineteenth century for a man in this centennial year of our nation's existence to be imprisoned and disgraced for the honest expression of, and adherence to, what he believes to be the truth; and believing the punishment meted out to this worthy citizen is already out of all proportion to any offense he has committed, we humbly pray your Excellency to pardon him out of the Penitentiary at Albany, N. Y., where he is now confined at hard labor with felons, and to restore him to his needy wife and little children, who are suffering for the want of his aid and support. We are your hopeful petitioners.

## FRAUDULENT MATERIALIZATIONS.

Editors Weekly: Living in an age of corruption, fraud and excessive morbidity of action; knowing the eager avidity with which thousands are now pursuing their investigations in reference to the genuineness of spirit materializations; and also knowing the susceptibility of the majority of investigating minds to be deceived by the charlatanism of many so-called mediums in different sections of our country, I say, knowing all this, I feel it my duty to give to the public, through the columns of your independent and widely circulating paper, a brief outline of my experience, as well as other reliable persons', with one of the most noted, if not the most prominent, of the materializing mediums of the day—Mrs. Anna Stewart, of Terre Haute, Ind.

Through the glowing descriptions of her seances, as widely published to the world, a number of intelligent persons are daily attracted to that city for the purposes of investigation, of which number the writer was one. I went there with a sincere desire that I might obtain some indubitable evidence, that disembodied spirits could, temporarily, clothe themselves with a materiality that could successfully appeal to the human consciousness for a recognition; but after spending several days testing the alleged phenomena in the most critical manner possible, under the most imposed restrictions of the managing committee; closely observing numerous connected incidents, trivial and unnoticed by the superficial observer and investigator, but weighty in their cumulative power, especially when aided by clairvoyant powers, and receiving, as I did, corroborative testimony from many other intelligent, critical and astute minds from the varied walks of life, I was conscientiously forced to the conviction that the so-called materializations were frauds, and that hundreds at least had been the dupes of an over-zealous credulity. Testimony is not wanting to prove that this same medium was detected in fraud in the city of Chicago previous to her appearance at Terre Haute.

Justice demands that imposters of every description should be exposed to the righteous indignation of a suffering public, and that the innocent and unsuspecting should be warned of the snares in their pathways of investigation. The dim light of the seance room precludes the possibility to most persons of discerning or recognizing the features of any one in the cabinet, or on the platform; but to the clear perceptions and

keen intuitions of many, detection is sure to follow the comital of fraud. This article is intended, and I hope may, place your many readers upon their guard when spending their time and means in the investigation of Spiritualism through so-called materializing mediums. The time has come when the false must be, and will be, sifted out from the true; and it is the duty of every truth-loving investigator to aid in the good work. Spiritualists, we ask you to come to the rescue and reclaim the cause of Spiritualism from the damning influences of charlatanism now so prevalent. I herewith also inclose you a copy of a special declaration made by a number of worthy and credible witnesses, who desire the same to be widely published in the interests of Truth and of Humanity. Yours ever for the truth,

D. S. CADWALLADER.

TERRE HAUTE, Ind. Jan. 25, 1876.

We, the undersigned, residents of several states, having been attracted to this city for the purpose of investigating the truths of Spiritualism as demonstrated by the alleged facts of materializations reported as now transpiring through the mediumship of Mrs. Anna Stewart, of this city, do, after a full and careful investigation extended through several days, as far as privileges were granted us for examination—no test conditions being allowed—unhesitatingly declare to the world, that we honestly believe the so-called materializations to be mere fabrications—a work of deception—deserving the condemnation of all true, honest and enlightened investigators. We regret very much to be compelled to make this public statement, but the voice of Truth and of Justice demands it at our hands, and we cannot flinch from the duty imposed. The glorious truths and philosophy of Spiritualism so grandly portrayed in the past, urge us to make this unpleasant declaration.

D. S. Cadwallader, Wilmington, Del.; N. P. Stockbridge, Fort Wayne, Ind.; Mrs. H. Morse, State Lecturer of Iowa; R. Parkinson, Oshkosh, Wis.; E. G. Thomas, Huntington, Ind.; W. R. Potter, Circleville, Ohio; S. R. Fowler, Circleville, Ohio; N. Kellenberger, Chillicothe, Ohio; H. Fockler, Penn.

[We had prepared an editorial upon this article, but it is unavoidably left over till next week.]

## EXTRACTS FROM A PRIVATE LETTER.

"I feel no ill effects from leaving off tea, coffee, meats, etc., but, on the contrary, I feel clearer in mind and stronger to encounter the elements with which I have to contend. I am determined, with the help of 'the Invisible,' to present my body a living sacrifice, holy and acceptable unto God, which is our reasonable service."

"In my own family I am debarred the privilege of reading the WEEKLY. My would-be master doesn't approve of its doctrines, and why? Because 'of the abomination that maketh desolate has been set up,' and several years since 'the daily sacrifice was taken away.' Oh, how I pity such ignorance!"

"But I have formed a club, to whom I read from the WEEKLY every week, the interest in which is increasing."

A CORRESPONDENT says that the work of placing mattresses in the jetty improvements of the Mississippi River, at New Orleans, is progressing. The mattresses, of course, are to catch the river when it falls.—*Telegram*.

Are they not rather to keep ships' bottoms off the bars?

DOM PIRATE, under the vigorous schooling of the *Telegram*, managed yesterday to do two good things—to oppose reducing salaries, and to pitch heavily into that public nuisance Anthony Comstock. The unjust and foolish law that gives this petty tyrant chance and power should be promptly repealed.—*Telegram*, Washington, D. C. Jan. 31, 1876.

WEST HEBRON, Washington County, has a clergyman who, when a couple called on him on Saturday night to be married told them to go home, live as husband and wife, and make their appearance at church next day, and then come to him on Monday, and he would marry them. They did and he did.—*The Evening Wisconsin*, Milwaukee, Wis.

MANY Buffalonians would like to have Woodhull return and give us another talk.—*Sunday Leader*.

## THE LAWS CONCERNING NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers wish their papers discontinued, publishers may continue to send them until all arrearages are paid.
3. If subscribers move to other places without informing the publisher, and the paper is sent to the former direction, they are held responsible. Notice should always be given of the removal.
4. If subscribers neglect or refuse to take their papers from the office or place to which they are sent, they are held responsible until they settle bills and give notice to discontinue.
5. The courts have decided that refusing to take a paper from the office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.
6. Any person who receives a newspaper and makes use of it, whether he has ordered it or not, will be held in law to be a subscriber.
7. If subscribers pay in advance, they are bound to give notice to the publisher at the end of their time if they do not wish to continue taking it; otherwise the publisher is authorized to continue to send it, and the subscriber will be responsible until an express notice, with payment of all arrears, is sent to the publisher.

## BUSINESS NOTICES.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefited. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. The remedy with which he treats these diseases so successfully, is his Magnetized Powder, which will be sent to any address, at \$1 per box. Address Vineland, N. J.

CO-OPERATIVE HOMES IN THE CITY.—All persons interested in practical reform are invited to send their names and addresses to G. W. Madox, 29 Broadway, New York City, for the purpose of securing sufficient number of responsible persons who will unite together to rent a suitable house or hotel upon a co-operative plan, and thus lessen the expense of living. If an answer is required, please enclose postage stamps.

We still mail our book, pamphlets and tracts—"Free Love," "Mrs. Woodhull and her Social Freedom," "True and False Love," "Open Letter to A. J. Davis," "Letter to a Magdalen," "God or no God," "To My Atheistical Brothers," including my Photo, for One Dollar. Can you favor me? Address Austin Kent, Stockholm St., Lawrence Co., New York. Box 44.

POSTSCRIPT TO A PRIVATE LETTER FROM AUSTIN KENT. "It now looks as though I could never write more for the press. I am extremely feeble. I deeply rejoice in Mrs. Woodhull's success, and no one but P. Pillsbury has a better right to rejoice, and in some respects, even he has not, as good." In love, A. KENT.

DAVIS' BATTLE-AXE will contain a most momentous paper entitled "Shakerism and Shakerdom"—Human Life Therein; also "The Possible and Impossible of Community Life on Earth;" also "The Death Struggle of Religious Liberty." Any one of these articles will be worth the price of the paper. Sixty cents a year. A. Briggs Davis, editor, assisted by the most radical pens. Ind. Tract Society, Worcester, Mass., publishers.

WHAT are the credentials of Glenn's Sulphur Soap? Firstly, it is indorsed by medical men as a disinfectant, deodorizer, and remedy for local diseases of the skin. Secondly, it is an admirable article for toilet use. Thirdly, it is inexpensive. Depot, Crittenton's, No. 7 Sixth Avenue, New York City.

PROGRESSIVE COMMUNIST, published monthly by the Progressive Community, Cedar Vale, Chautauqua County, Kansas. Fifty cents per year. Three months, on trial, ten cents. Read it and learn of that life as it is. What is Communism? Read the above paper and learn. Specimen copy free.

The address of Nellie L. Davis, is 235 Washington street Salem, Mass.

PROF. LISTER, the astrologist, can be consulted at his room No. 319 Sixth avenue. Address by letter, P. O. Box 4829.

No science ever developed itself more rapidly than has that of psychometry, or soul reading, and it is destined to take a place beyond all others in usefulness and grandeur. Mrs. H. Augusta White possesses remarkable psychometric and clairvoyant powers, and will give readings at the Co-operative Home, 308 Third avenue. Hours from 10 to 5. She will also give written delineations from a lock of hair; age and sex must be given. Terms, \$2 in advance.

ALL families and invalids should have Prof. Paine's short-hand treatment of disease—a small book of forty pages sent free on application to him at No. 232 North Ninth street, Phila. Pa.

MEDICATED BATHS ARE EXPENSIVE.—Not so, however, Glenn's Sulphur Soap, a cheap and efficient substitute, which answers the same purpose as far as local diseases of the skin, rheumatism, and gout are concerned. Depot, Crittenton's, No. 7 Sixth avenue, New York City.

The Books and Speeches of Victoria C. Woodhull and Tennie C. Claflin will hereafter be furnished, postage paid, at the following liberal prices:

The Principles of Government, by Victoria C. Woodhull ..... \$3 00  
Constitutional Equality, by Tennie C. Claflin ..... 2 00  
The Principles of Social Freedom ..... 25  
Reformation or Revolution, Which? ..... 25  
The Elixir of Life; or, Why do we Die? ..... 25  
Suffrage—Woman a Citizen and Voter ..... 25  
Tried as by Fire; or the True and the False Socially ..... 25  
Ethics of Sexual Equality ..... 25  
The Principles of Finance ..... 25  
Breaking the Seals; or the Hidden Mystery Revealed ..... 25  
The Garden of Eden ..... 25  
Photographs of V. C. Woodhull, Tennie C. Claflin and Col. Blood, 50c. each, or three for ..... 1 00  
Three of any of the Speeches 50c., or nine for ..... 1 00  
One copy each, of Books, Speeches and Photographs for 600  
A liberal discount to those who buy to sell again.



Have you seen the Wonderful Type-  
Writing Machine?

No more pen paralysis! No more spinal curvature because of the drudgery of the pen. The Type-Writer has found rapid acceptance wherever introduced, and has fully sustained the claim that its work is twice as fast, three times as easy and five times legible as that of the pen. It paragraphs, punctuates, underscores and does figure work—in a word, all things necessary to the production of a perfect manuscript. Any size or quality of paper may be used, and the most satisfactory results obtained, at a saving in time and strength of at least one hundred per cent. The Type-Writer "manifolds" fifteen copies at once, and its work can also be copied in the ordinary copy-press.

## READ THE FOLLOWING INDORSEMENTS.

What Mr. Jenny, of the New York Tribune, says about it:

NEW YORK, June 10, 1875.

DENSMORE, YOST & Co.:  
Gentlemen—I am an earnest advocate of the Type-Writer. Having thoroughly tested its practical worth, I find it a complete writing machine, adapted to a wide range of work. The one I purchased of you several weeks since has been in daily use, and gives perfect satisfaction. I can write with it more rapidly and legibly than with a pen, and with infinitely greater ease. Wishing you success commensurate with the merits of your wonderful and eminently useful invention, I am, respectfully yours,

E. H. JENNY.

OFFICE OF DUN, BARLOW & Co., COM. AGENCY,  
335 BROADWAY, New York, Dec. 8, 1874.

Gentlemen—The Type-Writer we purchased of you last June for our New York, Albany and Buffalo offices have given such satisfaction that we desire you to ship machines immediately to other of our offices at Baltimore, Cincinnati, Detroit, Hartford, Louisville, Philadelphia, Pittsburgh, and no more to our New York office, 335 Broadway.

We think very highly of the machine, and hope you will meet with good success. Respectfully yours,  
DUN, BARLOW & Co.

OFFICE OF WESTERN UNION TELEGRAPH Co.,  
CHICAGO, July 8, 1874.

DENSMORE, YOST & Co.:

Gentlemen—Having had the Type-Writer in use in my office during the past two years, I do not hesitate to express my conviction of its great value. Its best recommendation is simply to say that it is a complete writing machine. The work of writing can be done with it faster, easier and with a better result than is possible with the pen. The time required to learn its use is not worth mentioning in comparison with the advantages afforded by the machine. Yours truly,  
ANSON STAGER.

What Governor Howard of Rhode Island says:

PHENIX, R. I., March 27, 1875.

DENSMORE, YOST & Co.:

Gentlemen—We have now had the Type-Writer about a month, and are entirely satisfied with it. There can be no doubt in regard to its usefulness. When I saw the advertisement of the machine originally I had little faith in it. An examination surprised me, but not so much as the practical working has. We have no trouble whatever with it, and it is almost constantly in operation. I think that it must rank with the great beneficial inventions of the century. Very truly yours,  
HENRY HOWARD.

MORRISTOWN, June 29, 1875.

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" Jersey City.	9.15 "	11.15 "	" Jersey City.	7.20 "
" Hornellsville.	8.30 "	1.50 "	" Hornellsville.	7.40 "
" Buffalo.	12.05 A. M.	8.10 "	" Buffalo.	11.45 "
Lv Suspension Bridge.	1.10 A. M.	1.35 P. M.	Lv Suspension Bridge.	1.35 "
Ar Hamilton.	2.45 "	2.55 "	Ar Hamilton.	2.55 "
" London.	5.35 "	5.55 "	" London.	5.55 "
" Detroit.	9.40 "	10.00 "	" Detroit.	10.00 "
" Jackson.	12.15 P. M.	1.00 A. M.	" Jackson.	1.00 A. M.
" Chicago.	8.00 "	8.00 "	" Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	8.55 P. M.
Ar La Crosse.	11.50 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
" Denison.	8.00 "		" Denison.	8.00 "
" Galveston.	10.45 "		" Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
" Columbus.	5.00 A. M.		" Columbus.	6.30 "
" Little Rock.	7.30 P. M.		" Little Rock.	6.30 "
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.00 P. M.
" Omaha.	11.00 P. M.		" Omaha.	7.45 A. M.
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" San Francisco.			" San Francisco.	8.30 "
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" Quincy.	11.15 "		" Quincy.	9.45 "
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For Newark at 6:30, 7:20, 7:40, 8, 9, 10, 11 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 5, 5:20, 5:40, 6, 6:10, 6:30, 7, 7:30, 8:10, 10, 11:30 P. M., and 12 night. Sunday, 5:20, 7 and 8:10 P. M.

For Elizabeth, 6, 6:30, 7:20, 7:40, 8, 9, 10 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 4:50, 5:20, 5:40, 6, 6:10, 6:30, 7, 7:30, 8:10, 10, 11:30 P. M., and 12 night. Sunday, 5:20, 7 and 8:10 P. M.

For Rahway, 6, 6:30, 7:20, 8, 10 A. M., 12 M., 1, 2, 2:30, 3:10, 3:40, 4:10, 4:30, 4:50, 5:20, 5:40, 6, 6:10, 6:30, 7, 8:10, 10 P. M. and 12 night. Sunday, 5:20 and 7 P. M.

For Woodbridge, Perth Amboy, and South Amboy, 6 and 10 A. M., 2:30, 4:50 and 6 P. M.

For New Brunswick, 7:20 and 8 A. M., 12 M., 2, 3:10, 4:30, 5:20, 6:10, 7 P. M., and 12 night. Sunday, 7 P. M.

For East Millstone, 12 noon, 3:10 and 4:30 P. M.

For Lambertville and Flemington, 9:30 A. M., and P. M.

For Phillipsburg and Belvidere, 9:30 A. M., 2 and P. M.

For Bordentown, Burlington and Camden, 7:20 and 9:30 A. M., 12:30, 2, 4, 4:10 and 7 P. M.

For Freehold, 7:20 A. M., 2 and 4:10 P. M.

For Farmingdale and Squad, 7:20 A. M. and 2 P. M.

For Hightstown, Pemberton and Camden, via Perth Amboy, 2:30 P. M. For Hightstown and Pemberton, 6 A. M.

Ticket offices 526 and 944 Broadway, 1 Astor House, and foot of Desbrosse and Cortlandt streets; 4 Court street, Brooklyn; and 114, 116 and 118 Hudson street, Hoboken. Emigrant ticket office, 8 Battery Place.

FRANK THOMPSON, D. M. BOYD, Jr., General Manager. General Passenger Ag't.